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ABSTRACT

Spirituality is an important aspect of counseling. This paper identifies spirituality as a task that is a journey universal to human beings. It presents a taxonomy of spirituality/consciousness developed by Render and Lemire, postulating five levels of taxonomy: self, others, groups, the world, and cosmic. These levels apply across cultural, racial, and ethnic lines and are used to conceptualize the spiritual journey as a five-step process. Step One--Describe the Wound--refers to the counseling issues that are still affecting the individual. The counselor acts as a coach, teacher, mentor, and surrogate parent in the healing relationship. Step Two--Outline the Journey--describes the direction of the path to individuation. Step Three--Attempts to Individuation--explains the efforts and outcomes of initiatives. Step Four--Struggles--involves the understanding of the struggles that take place in life and how the outcomes occurred. Step Five--Individuation/Individuating--refers to how resolutions were made of the struggles. Counselors dealing with multicultural issues can use the five-step model since this approach to spirituality crosses ethnic, cultural, national, and gender lines. The model describes a process with principles of growth and healing for all human beings. (JDM)

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SPIRITUALITY AND MULTICULTURAL COUNSELING:

A GENERIC MODEL AND DISCUSSION

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Spirituality is an important, but underappreciated, aspect of counseling. Spirituality is also an important element of multicultural counseling, as the life task of spirituality is a generic model which applies across cultures and subcultures. This article identifies spirituality as a task that is a journey universal to human beings. McCormick, Kottman and Ashby (1996) discussed the importance of spirituality in the treatment of bulimics. Warfield and Goldstein (1996) discussed the importance of spirituality in recovering alcoholics. Ganje-Fling and McCarthy (1996) discussed the impact of childhood sexual abuse on client spiritual development. Adler (1958) identified three life tasks: "The three ties in which human beings are bound (occupation, community, and intimacy) set the three problems of life; but none of these problems can be solved separately; each of them demands a successful approach to the other two" (p. 239). McCormick, Kottman and Ashby (1996) discussed five life tasks: self, friendship, work, love and spirituality (p. 407).

The purpose of this article is to describe the life task of spirituality as a journey and present a taxonomy of spirituality/consciousness developed by Render and Lemire (1989). The spirituality taxonomy is an elaboration of earlier work by Maslow (1968). Five levels of the taxonomy are postulated: self, others, groups, the world, and cosmic. These levels apply across cultural, racial, and ethnic lines. The purpose is to conceptualize the life task of spirituality as a journey that involves a five-step process. A counselor dealing with multicultural issues has many opportunities for helpful and constructive interventions using this five-step model:

Step One – Describe the Wound:

Step one is a chance to describe the nature and extent of the wound or wounds, since with many individuals there are multiple problems or blocks. The "wound" can be more broadly defined as the major or minor counseling issues that are still "alive" or functional for the individual. Important therapeutic questions can be asked: "Is the wound fresh or old?" "Are there multiple wounds?" "Do you need to have a wound?" "Does the wound need to be torn open?" At this first step much time and effort must be put into the new relationship. The old rules, such as "Don't speak, don't feel, don't trust," must be replaced with new positive guidelines. The old negative scripts must be acknowledged, understood, and adapted to in some positive way. It is unlikely that any progress will be made in the therapeutic journey unless there is an authentic relationship at this primary level. The actual role of the counselor in the healing relationship is one of coach, teacher, mentor and surrogate parent. The most common term for the wound is "codependence"; however, this author prefers to use "wound."

Step Two – Outline the Journey:

Beginning the journey is the start of the second step of the healing process, the road to "individuation." There are actually multiple journeys on the road to individuation. The primary journey is life long, at least. You do not drive directly to New York from San Francisco. You must pass through Sacramento, Reno, Salt Lake City, Denver, and so on. This is also a hopeful situation, since a journey of a thousand miles must begin with one step. The therapeutic goals at step two are to define the major and minor individual goals for the person on the journey. These goals may in fact be spiritual and infinite (in

the cosmic sense). Thus, the journey may well be never-ending and transcend our corporeal incarnation. A taxonomy of spirituality/consciousness (Fig. 3) has been prepared to help identify progress and set goals. So, in Step two, the "Therapeutic Goal" (TG) is to define the direction of the path we each follow toward our 'ultimate destination', as the Good Witch said to Dorothy of OZ.

Step Three – Attempts at Individuation:

The third step of the process being described involves the initial attempts of the individual to deal and progress along the path. "Initial attempts" are as infinite as people are: this may be first (or second or third) marriages, first divorces, first jobs, first intimacies, first loves. There are two important aspects of step three: (a) that there have been attempts or efforts made (so the person has something to work with), and (b) the outcomes of these attempts. Thus, there is much opportunity at step three to study, understand, contemplate, learn, practice, unlearn and relearn. These attempts are consistent with Adlerian and Jungian principles of positiveness, which result in movement toward wellness and integration.

Step Four – Struggles:

The fourth step of the counseling process involves an understanding of the struggles that take place in life, usually as a concomitant of the attempts we make to deal with and live our lives. Here, again, is the opportunity for the introspective and extrospective contemplation. The focus, however, is not so much on the struggles as on their outcomes. There are important therapeutic questions to be considered: What were the struggles? How many struggles were there (are there)? What worked well? What

didn't work? What would the person change? What is the person aiming for? The struggles can take on a Taoian flavor, as when one strives to be actively passive. The positive resolution of these struggles results in movement toward the goal of individuation.

Step Five – Individuation/Individuating:

In this counseling process, the ultimate goal, at both experiential and spiritual levels, is individuation. At the micro level, individuation can be described as resolution, usually of the struggles that occur in step four. These struggles are at the personal and interpersonal level or at the cosmic level in which we may be making progress in some 'ultimate' sense. What is encouraging for older people to understand, and is somewhat discouraging for younger people who understand, is that individuation probably does not take place early in life. Individuation is wisdom; it comes only to a few. Maturity, wisdom and individuation are probably the domains of what American society likes to call the "old," or, at least, the "older." What must be considered are the indications of individuation.

Individuation, like "self-actualization" (see Appendix B), is somewhat difficult to make specific. However, from what this author can determine, individuation is much like self-actualization and can probably be considered synonymous. The other thing to remember is that like self-actualization, individuation is probably never fully achieved (at least not in our corporeal state). People, including all those from different cultures and subcultures, are not self-actualized, they are self-actualizing. People are not individuated, they are individuating. We, all of us and the Universe, are not so much things as processes

which are becoming. Processes are never-ending. So, just what are some indicators of self-actualization and individuation?

The Test for Self-Actualizing Tendencies (TSAT) (see Appendix A) was developed to help understand this fluid concept. The TSAT is not a clinical test; it is a test designed to facilitate understanding and possibly help set goals (contact the author for a copy of the norms).

The approach to spirituality presented is a universal one which applies across ethnic, cultural, national, and gender lines. This model is one of process, not product, which is a blend of Adlerian and Jungian principles. These principles of growth and healing have potential for all human beings.

In this article, a five-step process that leads to what Jungians call "Individuation," has been presented. Figure 1 presents the stages of the process, while Figure 2 presents some healing rituals. Last, a taxonomy of spirituality which progresses from **Self** to **Cosmic** awareness is presented in Figure 3.

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FIGURE 1 – STAGES OF INDIVIDUATION

I. The Lifelong Process

"Young"	(1)	The Wound or Hurt
	(2)	The Journey or Process
Mid-Life	(3)	Initial Attempts to Deal with or Cope
	(4)	The Struggle or Effort
"Old"	(5)	Individuation/Self-Actualization/Wisdom

II. Situational Processes

(a) The Wound/Hurt/Issue

(b) The Journey/Process

(c) Individual Attempts at Solutions

(d) The Struggle or Effort

(e) The Resolution of one Issue Toward Individuation/Self-Actualization

FIGURE 2 – SOME HEALING RITUALS

Write or tell out the process as a journey. Include important traps and milestones. Paint a picture with words.

Make a Resentment Ball – Tie a knot in some string. Tie small knots for small resentments and big knots for big resentments. Tie one knot for each resentment, real or imagined, during the journey to the present time. Then, as each resentment is healed, undo one knot of the Resentment Ball.

Write an undelivered letter to the person who hurt you.

Mail the letter to the person who hurt you.

Talk to the person who hurt you.

In order to heal, resentment must be transformed into appreciation. This may be difficult to do, granted. The negative force must be made into positive force.

Ask yourself therapeutic questions: Could it have been worse? If it could, don't you have something to be thankful for?

Did you learn anything positive from the experience? If you could, don't you have something to be thankful for?

Is there anything you might have done but didn't do because of the wound? If so, don't you have something to be thankful for?

Express the journey in pictures, symbols or collage. You transcribe the journey to the present. The future is yours to build.

Identify and describe tangible indicators of change. Go out to dinner. Send a divorce card. Go back to your maiden name or make up a new name that you like more.

Meditate in the morning when you're relaxed.

Breathe deeply.

Enjoy the stars. We are all infinite.

Take pleasure in a smile. Smile back.

Find new ways to connect and affirm, both self and others.

How will you be able to tell when individuation has taken place?

FIGURE 3 – A SPIRITUALITY/CONSCIOUSNESS TAXONOMY

The taxonomy presented is designed to be a model that can be used to assess the level of spiritual development and establish a goal that can be worked toward.

TAXONOMY OF SPIRITUAL OBJECTIVES
Examples of General Spiritual Objectives and Behavioral Terms for the Spiritual Domain of the Taxonomy

	Illustrative General Spiritual Objectives	**Illustrative Behavioral Terms for Stating Specific Spiritual Outcomes**
Self	Has positive self-concept Has sense of personal, social and occupational self Self-concept is not rigid Self-concept has fluid boundaries Possesses clearly developed sense of "I" Lacks Narcissism Acts independently	Uses personal pronouns Self-accepting Introspective Self-understanding Independent Self-tolerant Self-patient
Others	Has positive other-concept Thinks of others as important and significant Has authentic friendships Can share self with others Can disclose feelings to others Feels empathy for others Acts interdependently	Others accepting Listens Watches Learns Cares Shares Discloses Feels Acts
Groups	Identifies with other groups Joins groups without losing own identity Is not unduly influenced by group thinking Defends the larger group when attacked or threatened Dedicated to the larger group Takes pride in positive group membership Feels strong sense of belonging while Maintaining positive sense of self	Identifies Joins Maintains independence Defends Shows pride Feels belonging Cooperates Shows interest

Global Award	Aware of interconnectedness of the world Appreciates other kinds of people and their cultures Is not ethnocentric Shows respect for other kinds of people And cultures Is racially and ethnically tolerant	Understands Appreciates Respects Tolerates Sees whole Understands relationships
Cosmic	Feels oneness with the Universe Is internally calm and compassionate Experiences enlightenment Is aware of a relationship with Supreme Force or Being Is transcendent Minimizes material acquisitions Understands the relationship between physical and spiritual being Is transformational Sees spiritual teaching of historical wisdom in context Is not literal about ancient historical teaching Sees present application of historical wisdom Is wise	Feels Compassionate Wise Calm Accepting Sharing Caring Understanding Transcendent Transforming Healing Healthful Balanced Sensitive

This taxonomy is hierarchical. Higher levels require inclusion of lower levels. It is believed that this taxonomy (based on an elaboration of Maslow's needs hierarchy) has strong implications for anyone interested in the development of the "whole" person.

APPENDIX A
TEST FOR SELF-ACTUALIZING TENDENCIES (TSAT)

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Name:_____ **Gender:** ____M ____F

Directions: **Respond to each of the following statements. I want to get your opinion of yourself in regard to the characteristics mentioned.**

(1) The way I perceive reality is unusually accurate. That is to say, I am not usually wrong about the way I see the real world.

True 6 5 4 3 1 False

(2) I normally have a strong sense of self-acceptance.

True 6 5 4 3 1 False

(3) I normally have a strong acceptance of others. That is to say, I am highly non-judgmental about other people.

True 6 5 4 3 1 False

(4) I am a highly spontaneous person. That is to say, I do not censor or control my feelings to any great degree.

True 6 5 4 3 1 False

(5) I have a high desire for privacy and alone-time, even though I like and accept other people.

True 6 5 4 3 1 False

(6) I am a highly autonomous person. That is, I think, feel and behave in highly independent ways.

True 6 5 4 3 1 False

(7) I am not particularly influenced by cultural definitions of "normality." That is to say, other people would consistently think of me as independent and resistant to "going along with the crowd."

True 6 5 4 3 1 False

(8) I appreciate many more things than I disapprove of. That is to say, I feel good about myself, life, and most people and things in life.

True 6 5 4 3 1 False

(9) I am able to express a wide variety of emotional responses easily. That is to say, not only can I feel anger and love, but also tenderness, irritation, sensitivity, and a whole range of feelings.

True 6 5 4 3 1 False

(10) I often have "peak experiences." That is to say, I often have indescribable personal experiences which are highly personal, positive, experiences that are metaphysical in nature. These experiences are meta-conscious, spiritual, feelings.

True 6 5 4 3 1 False

(11) I think of myself as a positive part of the human species. I have no problem with thinking of myself as one of the many human beings on this planet.

True 6 5 4 3 1 False

(12) I have a well-developed ability to get along with other people in positive ways, without sacrificing my own autonomy.

True 6 5 4 3 1 False

(13) My relationships with other people are constantly improving. That is to say, my relationships generally are getting more positive and productive.

True 6 5 4 3 1 False

(14) I am actually a person who believes in, and practices, democracy. That is to say, I believe that people should be involved in decisions that influence them. I ask other people what they think when I am making a decision involving other people. I believe in the reality of "shared governance."

True 6 5 4 3 1 False

(15) I am a high creative person. That is to say, I commonly do things in innovative ways, or think of new ways to do things.

True 6 5 4 3 1 False

(16) I think of my self-actualizing experiences as being on-going, ever-changing and infinite.

True 6 5 4 3 1 False

(17) Even though my personality is relative consistent, my values are actually always in flux. That is to say, my values constantly change over time to reflect my growth and personal development.

True 6 5 4 3 1 False

(18) I know and appreciate other self-actualizing people.

True 6 5 4 3 1 False

(19) I understand the difference between "deficiency needs" and "growth" or "being needs."

True 6 5 4 3 1 False

(20) What I am sure of is what I don't know.

True 6 5 4 3 1 False

SCORING INSTRUCTIONS

Add your total score by combining each circled number from one to twenty. A question marked "true" counts as a "6". A question marked "false" counts as a "1".

Your total score: _____

120 to 100 = HIGHLY Self-Actualizing
99 to 60 = SOMEWHAT Self-Actualizing
59 to 20 = NOT VERY Self-Actualizing

Remember that self-actualization is a process, not a stage. Think of self-actualization as a verb rather than a noun. For more information read: *Toward a Psychology of Being* by Abraham Maslow or *A Consciousness/Spirituality Domain Based on An Elaboration of Maslow's Hierarchy* by Gary Render and Dave Lemire.

APPENDIX B
MASLOW'S HIERARCHY OF NEEDS -- UPDATED
Gary F. Render

Transhuman
Transcendent
Transpersonal

Self-Actualization

Truth
Goodness
Beauty
Aliveness
Individuality
Perfection
Necessity — Growth Needs*
Completion
Justice
Order
Simplicity
Richness
Playfulness
Effortlessness
Self-sufficiency
Meaningfulness

Self-esteem
Esteem by others

Basic Needs

Love & belongingness

Safety & Security

Physiological
Air, Water, Food, Shelter, Sleep, Sex

*Growth needs are all of equal importance, not hierarchical.

> I should say also that I consider Humanistic, Third Force Psychology to be transitional, a preparation for a still 'higher' Fourth Psychology, trans-personal, transhuman, centered in the cosmos rather than in human needs and interest, going beyond humaness, identity, self-actualization and the like. (Maslow, A. H. 1968. *Toward a Psychology of Being*. New York: Van Nostrand, pp. iii-iv).